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THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

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Paragraphs Worth Quoting.

The Workingman's Club.

THERE is at present a tenderness towards the saloon-keeper which is doing harm. It comes from the much-praised new social ideals. The saloon is looked upon as a Club, and the saloon-keeper as a benevolent individual who has been unduly maligned.

The church, it is said by the advocates of the saloon, should find a substitute for it or else cease to attack it. We find little said now about the duty of the workingman to his home and his duty to his wife and children. The substitute which the church offers for the saloon is a happy home. Let the workingman cease to spend his earnings in the saloon and to support the saloon-keeper, and at once you have, to a large extent, solved the poverty problem. Take the homes of the workingmen who support the saloon and contrast them with those who do not, and the contrast is very marked. The blight of the saloon is seen in the home. Why is it that we hear so little of the home and so much of the social rooms? The tendency for the father is away from the home to the saloon; for the children, to the street. The burden put upon the wife and mother is too great; no wonder divorce is increasing. The man who seeks his club in the saloon pays for drinks which rob his home. The rest and recreation that the saloon affords are such as the high wayman gives to him whom he entices that he may rob and kill. The saloon free lunch is the highest priced food a man can take.

It is time that we called a halt on the advocacy of social ideals that seek to widen the breach already too wide between the workingman and his home; anything that tends to break up the family strikes at the foundations of society and the state.—*The Advance.*

A delegation of 7 Cœur D'Alene Indians recently paid a visit of respect and friendship to the President, one of them, Peter Cher-rep-pa, having known him when he lived on his ranch near Medora, Dakota. These Indians, chiefs and counselors of their people, are well-to-do, owning lands, cattle and fine farms. Some live in houses costing several thousands of dollars, and their homes are furnished with pianos, pictures and modern comforts. One of them has a large artificial lake in front of his home in Idaho.—*The Indian's Friend.*

There is a body of religious people in Hungary called the Nazarenes. They are much like the Doukhobors, and their opposition to war-service has been manifested for some years.

The Vienna *Neue Freie Presse* now says

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that the growth of the sect has caused an increased number of cases in which young men refuse to perform military service from religious conviction. A number of Nazarenes are now serving long terms of imprisonment for this. Most of them remain obstinate, and may spend twenty years in prison, but one of them, Paul Jokus, gave way after three years' imprisonment. He was sent back to his regiment, and went through the rifle drill submissively, but wept bitterly at the necessity.

Maurus Jokai, the author, proposes that the Nazarenes be employed in ambulance and other non-combatant divisions of the army, but the military authorities will not hear of such an arrangement.—*The Friend's Intelligencer.*

In the recent report of Pundita Ramabai, she alludes to the omission of any expression of thanks among Hindus. "The Hindu religion never teaches to give thanks. Its chief doctrine is that man receives only what his action buys for him. In all the prayers addressed to millions of gods and goddesses, not a word of thanks giving is to be found in any Sanskrit religious books. The gods are not supposed to give anything to men, unless men do something to obtain their favor." What a great contrast Hindu religion presents to the teachings of of Christianity—"In everything give thanks."—*The Missionary Link.*

As the Mission to Deep Sea Fishermen finds one of its very needy fields of labor on the northeastern coasts of this Continent, Christians in America should be interested in its work. At the recent annual meeting it was announced that the most munificent gift ever made to the mission had been received from an anonymous donor, a splendid new hospital steam trawler costing $50,000. The mission fleet now consists of fifteen vessels, with six doctors aboard, and its sphere of operations includes the North Sea, the Channel and West Coast fisheries, and the fishing-grounds off Labrador. Forty-five tons of literature were distributed in 1898; 11,085 patients were treated in the North Sea and 2,435 in Labrador; 16,411 missionary visits were made, and 3 260 services were held at sea.—*The Faithful Witness.*

When John Williams, the martyr missionary of Erromanga, went to the South Sea Islands, he took with him a single banana tree from an English nobleman's conservatory. And now from that single banana tree, bananas are to be found throughout the whole group of islands. Before the negro slaves in the West Indies were emancipated, a regiment of soldiers was stationed near one of the plantations. A soldier offered to teach a slave to read, on condition that he would teach a second, and a third, and so on. This he faithfully carried out though severely flogged by the master of the plantation. Being sent to another plantation, he repeated the same there and when at length liberty was proclaimed throughout the island, and the Bible Society offered a New Testament to every negro who could read, the number taught through this slave's instrumentality was no less than six hundred.—*The Vanguard.*

"What do you think of the idea of a home or school at which newly arrived missionaries in India, or in some one section of India, should study the languages and religions of the country, under the guidance of some experienced missionary, or committee made up from various missions, with the help of suitable pandits or munshis? If an exchange of views on this question could be brought out in the 'Standard' I should be glad to see it. Our mission is considering it."

So writes a correspondent. In reply, we think the advantage to young missionaries would be very great, provided of course the "experienced missionary" be really accurate in pronunciation and have the *gift* of *teaching*, and not merely the requisite knowledge. Some missionaries combine admirable knowledge with distressing pronunciation; as many *munshis*, etc. are restrained by politeness, or by fear of offend-

ing, from insisting on the young *sahib log* pronouncing correctly the difficult sounds.

Now, as to practicability. It may often be hard to arrange during the first months after arrival—the busy cold season—but, however that may be, there should be little difficulty in arranging for the first hot weather, which unless special exigencies prevent, should be spent on the hills, where a number of senior missionaries also should generally be found at that season.—*The Indian Standard.*

A Silhouette.

Read by MRS. J. A. COTTON, at the Convention of the Women's General Missionary Society, Xenia, Ohio. May, 1902.

DEAR FRIENDS:—I bring to you today, the heart felt greetings of the dusky daughters of the South. From the green hills of Virginia, the tobacco fields of North Carolina, the beautiful Cumberland Valley region of Tennessee, and the cotton fields of Alabama there rise up many to call you blessed, and I would that it were possible to give you some idea of the lives which have been brightened, bettered, and made happy and useful through your influence.

A year or two ago a committee from the Women's Board visited Knoxville College. One of that committee, in speaking of the work of this Board, said: "Our church has four boards which correspond to the four wheels of a wagon, and the Women's Board is the fifth wheel." A few weeks ago a friend started to town in a light wagon. As I looked the whole thing suddenly parted; she said the fifth wheel had broken, and instantly there flashed into my mind the meaning of the work of this Board to the church. The wagon was useless without the fifth wheel. So I am glad of an opportunity to speak of our work before this most important body of the church.

Poor "Miss Ophelia," though her intentions were the best, never succeeded in helping bad, black, little "Topsy" until she came to understand and sympathize with her, to *know* her; and that is why, I think, I have been asked to come to you to-day. To help you to know my people is a Herculean task. We are a people of paradoxes and we do not know ourselves. We are in that most trying of stages—the adolescent, that ungraceful age when we are in the way of all about us and of ourselves, the age when a youth has vague longings for ideals which he has not yet the ability to grasp. We are standing on the line between the twilight and the dawn.

To understand us more perfectly, I must ask you in the words of *our* "old man eloquent," to measure us "not by the heights of Caucasian civilization but by the depths from which we have come." Bear with me, if I unvail for a moment the blackness of that picture which the author of "Uncle Tom's Cabin" painted with hand that almost seems inspired. Some may be honest in thinking that book a libel and in asking the Legislatures to forbid its being placed upon the boards; but, friends, the scenes and incidents of that book are branded forever upon the backs and in the hearts of my people and they know it is true. Have you ever seen one of these pathetic notices in the paper, "Can any one tell me the whereabouts of my sister, my daughter, my wife? I belonged to Mr. Blank and was sold to Mississippi." Do you catch the full import of these words? Can you imagine the agony not only of the auction block, but the heart anguish of those whose family ties were ruthlessly broken, perhaps never to be reunited this side of the "Great Beyond?" All over our Southland are turbaned mammies whose arms—arms that cuddled just as lovingly as yours, dear friends—are aching to fold again little pickaninnies they will never more behold. There are men—

old men now—whose hearts are soured and in whose souls the youthful fires of ambition were quenched as soon as kindled, for the black man must not learn to read. And saddest of all there are thousands of beautiful girls whose inheritance of sin and shame and misery comes from the heredi tary taint of lust in their blood, a condition of affairs for which neither they nor even their mothers are responsible.

Even if there had been no whipping post and other unmentionable atrocities in connection with slavery, the breeding of slaves for market was enough to degrade and drag down *any* people. Master and slave alike were debased, and the Southern people have themselves to thank for the horrible crime and still more horrible punishment which is blotting the history of our fair Southland to-day. The pendulum has swung the other way, and "whatsoever a man sows *that* shall he also reap." From such a depth as this, less than fifty years ago, we began our painful ascent up the heights.

I said awhile ago that we are a people of paradoxes. We are lazy and shiftless—an inevitable result of slavery,—and yet, as a people, we can claim wealth by the million. We are irresponsible and unfaithful, and yet our fathers guarded with zealous care the property and honor of those who were fighting to keep them in bondage. We are ungrateful, and yet many a broken Southern family is being supported by those who were once their slaves, and our men say to the Republican party, "For what thou *hast* done even though thou slay me, yet will I serve thee."

We are immoral; and yet thousands of happy homes dot our loved Southland and the wives in those homes are as ready to die for their husband's honor as is the fairest Anglo Saxon. We are an unlovely people and do not have even the quality of picturesqueness which gives pleasure in the work among the Poles and Italians. But we are sunny tempered, warm-hearted, forgiving, and we need, how we do need, sympathy! For sympathy quickens ambition.

Mr. Booker T. Washington, who is perhaps our most noted leader, has several times said that the Southern whites are our best friends. The South loves stately Uncle Sam and turbaned Aunt Chloe in a way the North cannot understand. But change of condition has inevitably changed the Negro and the New South does not know the New Negro. It understands him far less than does the North and loves him not at all. It cannot understand why he should want to read, hear lectures and see pictures. In every new graduate from the schools the Southern people see a new candidate for social equality, and most unfortunately for us they cannot seem to understand that that is a thing for which we are no more anxious than are they. A few weeks ago the Public Library of Atlanta was opened to the public. A committee of colored men, than whom there are no more cultured gentlemen in the South, went to ask permission for the use of this *Public* Library. If any class of all God's creatures needs the refining and uplifting influence of good books it is those young Negroes who are yearly being turned from the schools with education just begun and almost every tendency and environment leading away from the good and beautful. But the only reason (?) the committee received for the refusal to their request was, "You are Negroes."

When we went to Cleveland, we walked and walked to find a dwelling, but every desirable door was shut in our faces because we were Negroes. Mr. Cotton went to one man whose property was next his own home. He would be glad to rent to us because they wanted companionable neighbors. He saw the man did not understand the situation and explained that we were starting a Freedmen's mission just down the street. He still said they wanted congenial neighbors. The situation was embarrasing, but it had been explained to him that we were colored. Immediately the property belonged to his wife; he would speak to her and see us again. I suppose he is still consulting her, as we have heard nothing from him since. A few weeks ago an Ohio man wanted to sell his home and return to

Ohio. To avoid a repetition of our unpleasant renting experiences, we bought, and a veritable storm was raised. Our neighbors, whom Mr. Washington calls our best friends, told Mr. Smith he should never have sold to us. "Niggers should be kept back and down." Many towns bear such inscriptions as this: "Nigger, read and run." "Darky, don't let the sun go down on you." "No niggers here."

The education of the Southern whites is a subject much discussed just now. The argument that every American citizen should be intelligent holds in their case, as in the case of others. But a false note is struck when Mr. Blaine and others assert that the education of the Southern whites, even if it must come at the expense of the blacks, is the solution of the vexing Negro problem. According to a recent editorial of the Independent, Mr. Tillman, the senior senator from South Carolina, is an example of the educated poor white Southern man; and if any ignorant or illiterate white man in the South can equal him when his rancor and venom turn against the Negro, I have yet to hear of him. Good public schools, libraries, parks and lecture courses are doors which stand open to the poor white boy for the knocking; and I know of no vocation which he may not enter if he choose. No patriotic American would speak against the education of any class, but we know full well that we need not look to the Southern whites for sympathetic aid. The South is our natural home and there we must always remain. We will live peaceably with our neighbors if possible, but we cannot think them better friends than those whose blood was shed in our behalf.

We do not ask to be forever patted and petted and boosted up the hill, but because we have not yet, either from a financial or educational standpoint, the power to educate ourselves, we do plead for aid in educating ourselves; and then we ask an equal chance in the world. Not to be pushed forward because we are Negroes and not to be withheld from what we might attain because of our black skins. Help us to cultivate the hands, hearts and brains the Lord has given us. Give us a fair chance, and then if we fail; if we do not measure up to the standard, drop us. This is the age of the "survival of the fittest."

But please get this thought, that we are just like any other people. In cultivated homes and with good environment our little ones are just as beautiful in character and as capable of right living as any children; but in the slums and hovels where most unfortunately most of them see the light, they are just as low as any other people. From history and observation I have come to believe that human nature, whether bound in white or black, is about the same. And save that Silhouette is black, the picture of these needing your sympathy and aid is the same as any other that can be presented to you. It is a trite saying, but one worth considering, that "The chain is not stronger than its weakest link." There are about ten million Negroes in the United States and we form about one-seventh of its population. Unless these can be brought under the influence of Christian education, the chain of American citizenship will be forever weak.

I have mentioned these things, friends, as reasons why we come to you for aid.

At the close of the Civil war, many Christain denominations and societies saw our utter helplessness, heard us "like children crying in the night, crying for the light and with no language but a cry," and came to our relief. All over the land schools are standing as monuments of generous Christian hearts. Our own church was in the van-guard of helpers, and today Norfolk, Chase City in Virginia, Henderson and one other in North Carolina, Knoxville College, Bristol, Athens, Riceville and Cleveland in Tennessee, and Miller's Ferry, Prairie, Camden, Canton Bend and Midway in Alabama, are testifying to your goodness and yearly sending out young people who are doing their share toward elevating their race. I know well the workers in the Henderson, Tenn. and Alabama missions, and I know that many have been saved to serve and are entering with heart and soul into the work of soul saving which you have made

possible for them.

I have visited some of the large institutions for colored youth in the South and have found none of them so inviting as Knoxville College. It is yearly becoming better equipped, and I hope some day to see it one of the leading colleges in the South. Bristol, with F. W. Woodfin as principal, has a splendid new building. Athens, where J. T. Arter is stationed, has a good school building, teachers' home and handsome church building in which worship some staunch colored United Presbyterians. J. H. Tarter is at Riceville, and a large church building serves as church, school house and lodging place for the principal. Miller's Ferry, with C. H. Johnson in charge, is almost grown up from point of age. It has a school building, parsonage, teachers' home and dormitory. Mr. Smith is at Camden where they have a school building and teachers' home. J. N. Cotton, at Canton Bend, has charge of the school and teachers' home. To the baby mission at Midway, Ga., L. Johnson was sent this year. The Prairie mission, where your farm is situated, you know better than I. I have heard it said that it is the best looked after of them all, because the women are directly interested in it. But that is a secret between you and me, Our Cleveland mission is next to the youngest, having just passed its third birthday. In some respects it differs from all the others. Cleveland is a town of about 5000, about one-third being colored. Its colored public school is a farce. I do not believe a dozen of its many graduates could pass a grammar school examination, Still, all but a few brave souls have been satisfied with this, and we have had to fight school as well as the denominational prejudice, which runs high. The white people, at first, looked askance at anything in which Northern white people were interested. But we feel encouraged. The white people are beginning to speak of the work with respect, and the prejudice is slowly but surely dying away. From a single member three years ago, we have a membership of eighteen and Sabbath-school about eighty. Though the people are poor and earn their money, for the most part by washing and day labor, we have paid the rent on an old store building used for the school and the church in which we worship, bought our literature, paid our assessments and given our fifty dollars to the boards this year. But we are cramped for room. The school building was condemned before we went into it and becomes fearful when the wind blows. The primary and sewing departments have tried to work together in one small room and the children have played upon the street. Our sole possessions in Cleveland are some desks, some home-made blackboards, half a set of maps, and since March a splendid big lot, with an old empty bar-room formerly known as "Forked Lightning.' We are earnestly praying for a school building this year so that the eager-faced children who have never had a chance may be properly started on the road wherein lies power.

In the industrial departments which have been established in our schools by the Women's Board, the girls are being taught sewing and cooking and those things which are necessary to home making, and, strange to say, they are things of which most of our girls are densely ignorant. It would seem that colored girls, of all people in the world, would know how to work. They work, but do not know how, and this is true for various reasons. Most of the mothers were field hands and had no occasion to go to the "great house." They had no idea of home making and their children have none. We take our color from our surroundings. I do not mean for this to be taken literally. Southern women are lazy, even the poorest will not work if they can avoid it, and the colored girls, taking them for models, sit around with their hands in their laps trying to be "ladies," while the mothers bowed their backs over the wash-tub, trying to make their daughters ladies. Again the girls work for white people, but it does not occur to them that they can, in a quiet way, beautify their own little homes. I know scores of girls who do not even know how to wash dishes, and their efforts to work would be exceedingly funny if they were

not so pathetic. The schools are slowly righting these things, and there is need. For skilled labor is being required in the homes as well as elsewhere, and if the masses of the women are driven, because of unpreparedness, from the cooking and washing, I do not see what is to become of them. The temptations for wrong doing are so much stronger for them than for your daughters, and the miserable wretches who pass for men, consider *every* colored woman their prey.

It is only Christian education that can help us. We are extremely religious, but strangely unchristian. Church membership is the passport to heaven. In some of the churches of our town the leading church-workers are living notoriously bad lives. The churches are turned into money machines, and that man is the best minister who, regardless of his life, raises the most money. Some of those who know better are afraid to speak against the people's sins, for it means no support. The ignorance is simply amazing. (You understand that there are exceptions and I speak only of the masses). One man who was taking examination for orders was asked the question, "In what book is the plan of salvation laid down?" He hesitated and stammered until one of his examiners in a spirit of mischief said, "Isn't it the geography?" He looked relieved and said, "Cose it's the geogfy. I knowed it all the time but just couldn't think." That man passes our house every day and to this day he doesn't know that the Bible contains the plan of salvation; and he is not alone in thinking that he can preach. Doesn't it look hopeless? If we did not know that "behind the dim unknown sitteth God within the shadow, keeping watch above His own," we should loose heart. But we are not discouraged, and let me plead with you not to be. The Congregational and Presbyterian churches will always be small among us for two reasons. They do not appeal to the emotions as do the other churches, and their standard for right living is set so much higher. Nevertheless, I think the United Presbyterian church *the* church for my people because it made an uncompromising stand against slavery from the first; because it stands against the secret societies which are sapping their life blood: because of the spirit of kindly Christian fellowship which we meet, and because of the church's position on psalm singing. I wish you could hear the singing in any typical Southern church. The words are most often merest trash, sometimes sacrilegious, such as

> "Heaven is a high and holy place
> How I long to be there.
> Hell is a dark and dismal place,
> How I long to be there."

But the harmony, the melody, it is indescribable; it is glorious. As I sometimes sit and listen to the weird strains, I pray that God will blot out the words and accept the burst of melody as He does the song of birds.

Friends, the symphony of heaven will be incomplete if it lack that note which the Negro voice alone can bring to it. Do not think the time and money spent in helping us have been wasted. The leaven is working, but the mass is large. A race that could produce a Douglass, a Washington, a Dunbar, Anna Cooper and Mary Church Terrell in less than fifty years can not be hopeless.

We are in earnest about the salvation of our race. We do not come to you in servile supplication, but because there is such need, because we can not help ourselves, nor expect aid from those among whom we live; because we are a part of this great republic and in our present state a menace to it. We come with earnest plea for patience that it takes so long, for help and sympathy in our toilsome journey upward. The bread cast upon the waters will surely return to you. It may not return in dollars and cents, though the cultivated minds and hands of our millions cannot fail to add prosperity to the country. But your joy will come with the remembrance that "they that turn many to righteousness shall shine as the stars forever and ever," and fuller joy will come with the Master's "Inasmuch as ye have done it to one of the least of these My brethren ye have done it unto Me."

OLIVETAN.

ALTHOUGH we often hear mention made of Calvin, perhaps comparatively few are familiar with the history or with even the name of his cousin and fellow-townsman, Pierre Robert Olivetan; and yet this man was the instrument God first used to show to the Genevese Reformer, then a student in Montaigu College, and a bigoted Romanist, the mistakes of his church, and the superiority of the doctrines taught by Lefevre and Roussel.

For some years previous to the time of which we write (1527) there had been a religious awakening all through France. Margaret of Navarre, the King's sister, was patroness of the Evangelicals, and, having much influence with her royal brother, she used it to restrain him from systematically persecuting the Protestants, though, notwithstanding her most urgent entreaties, Francis, or rather the Sorbonne, occasionally made fierce and sanguinary attacks upon the opposers of Rome. Not in France only, but all over Europe was spreading that great revival which we call the Reformation. In Germany, Switzerland, Scotland, Denmark, and even in Spain and Italy, the very strongholds of Popery, there had ere this been movements in the minds of some, urging them to cast aside the precepts of the monks and the improbable as well as unsatisfying legends concerning the saints, and to seek more light.

Olivetan, having himself become convinced of the truth of the new religion, and being naturally anxious to bring over, to that side one so dear to him as was Calvin, whose brilliant intellect was already acknowledged by all who knew him, did all in his power to influence his friend. Himself a diligent student of the Scriptures, Olivetan urged his cousin to become familiar with the word of God as it was expressed in the original Hebrew and Greek. Calvin resisted strenuously all his friend's arguments, and refused to give any attention to them; but yet, after he was separated from Olivetan, he could not forget the advice he had received, and the remembrance of his cousin's exhortations, joined with other events which took place soon after, influenced Calvin to leave the folios of the scholastics and to go to the Bible for light and instruction.

But it is with Olivetan we are to deal, and not with his more illustrious, yet not more earnest or sincere cousin. Let us observe, however, in passing, the important function which minor characters often perform. Adopting the figure of Horace, we may, in many cases, compare them to whetstones which may sharpen though they cannot cut.

At the southern extremity of the Lake of Geneva, "by the blue rushing of the arrowy Rhone," stands a city not unknown to fame. In the ancient days when Imperial Rome ruled with iron sceptre her tributaries, the puissant Caesar raised, as a defense against the Helvetii, a wall extending from Mount Jura to the Lake Leman. It would have been well for Papal Rome had she been able to rear a fortification strong enough to resist the attacks of a Calvin and of a Farel. The situation of this town is singularly beautiful. Standing as it does on the shore of the lake,

> "With its crystal face,
> The mirror where the stars and mountains view
> The stillness of their aspect."

with the magnificent Mount Blanc, and the "joyous Alps" snow-crowned and mist-veiled, towering in the distance. while on the northwest rises Jura "whose cloud-capt heights appear precipitously steep," the charms of its situation would alone suffice to render Geneva noticeable; but when we call to mind that it was the home of Bonnivard, and of the Besancon Hugues, from whose name the word Huguenot, at first merely a political term, is, by some, supposed to have been derived; when we recollect that here was where Calvin labored and died, with much more interest do we regard it. Hither in 1532 came Olivetan.

It is probable that he had been compelled to leave France on account of the opposition there existing against his religion. Although in Geneva, where the courageous burghers had, in defense of temporal freedom, resisted the powers of the Papal hierarchy, of Charles of Savoy, and of even the mighty conqueror of Pavia, Charles Fifth himself, there already prevailed some idea of the religious liberty which existed in Berne, yet many of those in authority clung to the old Papal doctrines and forms of worship.

In this town, as he was an excellent scholar, Olivetan was soon employed as tutor to the sons of Jean Chautemps, a councilor of the town, and one, who, though still a Romanist, was a conscientious and upright man. Olivetan, not contented with instructing the children in their studies, imparted not to their minds only, but also to that of their father, a knowledge of the Evangelical religion. As a result Chautemps was won over to the side of the Reformation, and did all he could to defend it. Olivetan extended his labors still further, and instructed all who wished to hear; and the seed thus sown did not always fall upon unfruitful ground.

The Pope, as was his custom when money was needed, had been issuing indulgences, and this blasphemous proceeding so displeased Olivetan's hearers that they (we know not whether he himself was directly concerned in this deed) posted up through the town placards intimating that God, the Heavenly Father, would grant a general pardon to all who were repentant, and who trusted in the merits of Christ. Truthful as was this statement, the Romanists construed it as a mockery of the recent Papal fulmination. Some scuffle having arisen, a Papist from Friburg, that canton being then allied with Geneva, was wounded. This event caused the Friburgers to send ambassadors demanding redress, and, moreover, stigmatizing the Geneva syndics, or councilors, as "Lutherans." This charge the council denied, and to prove their adherence to the Pope, ordered that Olivetan should for the time being, desist from promulgating his beliefs. So he continued to teach Chautemps' children. In October, 1532, there arrived at Geneva a man whose name is familiar to every reader of Reformation history. William Farel, a Frenchman of good family, was accompanied by one Saunier. These two had recently attended a conference held in the Vaudois valleys, where lived those Waldenses who had "kept the truth so pure of old." Farel had, after the discussion of other matters, represented to this people who had some manuscript copies of the Bible in French, the propriety of having the Scriptures translated from the original tongues into the language used by the common people. With this suggestion the Waldenses heartily concurred, and professed themselves willing to do all in their power to assist in such an enterprise. When, after separating from these simple-hearted but pious peasants, Farel had, as we have noticed, come to Geneva, he immediately sought out Olivetan, and urged him to undertake the translation of the word of God. The latter, though well versed in the Hebrew and Greek languages, shrank from the responsibility which the proposed work would entail upon him. So the matter passed for the time; but afterwards, when the entreaties were renewed, and more urgently if possible, he did undertake the work; but of that we shall learn more in the progress of this man's history.

In Geneva, the opposition to the Reformed religion was still very decided, and the Bishop of the city ordered Farel and Saunier, who had proclaimed their beliefs fearlessly, and also Olivetan, to retract. Upon their refusing to do this, they were summoned before the Episcopal council. Thither they went. The priests, animated by bitter hatred, poured abuse upon the Evangelicals. After some time, the latter withdrew while the council deliberated. Had it not been that Farel was under the protection of the Bernese government, he would doubtless have been executed. As it was, he and his two companions were ordered to leave within six hours. By the help of some of the Huguenots in the city, they were en-

abled to depart unhurt from Geneva, though several times were their lives threatened by the infuriated populace.

On the shore of Lake Neutchatel is situated the little town of Yuonand. To this village came Farel and Olivetan near the end of 1532, and here it was that the former succeeded in persuading his friend to enter upon the work of translating the Bible into French. Moreover he advised him to go to the Vaudois and confer with them. Upon this counsel Olivetan acted, and with three companions, set out on his perilous journey. After they had traveled some time, one of the number was taken ill. Olivetan himself was far form being well. Their stock of money began to give out. They could obtain no shelter. At length, however, they procured lodging in an inn not far from an Augustine cloister. Happening to become acquainted with one of the monks from this convent, they presented the truth to him in so convincing a manner that he left the abbey, laid aside his cowl, and, a letter of introduction being given him, went to Farel.

Finally, Olivetan and his friends reached the Waldensian territory. Here they staid for a short time, and the generous people gave to Olivetan for the purpose of helping on the projected work, five hundred golden crowns, an amount nearly equivalent to twelve thousand dollars, which, considering the times and the donors, was an immense sum.

Olivetan appears after this to have returned to Geneva, notwithstanding his proscription; for we find him there in the early months of 1533, laboring at the work he had undertaken. Very earnestly did he avail himself of all the opportunities he could obtain for rendering his translation as nearly perfect as possible.

In March of the same year, upon request being made by Pierre De Wingle to print the Bible in French, the petition was rejected.

This De Wingle was a printer favorable to the Reformation. Having left Lyons where some trouble had arisen with respect to the Evangelical tone of many of his publications, he had come to Geneva. We shall meet him again.

At the Lenten period of 1533, a Dominican came to Geneva and preached in Saint Dominic's church in that town. Fervently did he denounce the Evangelicals. With others of the so-called "heretics," Olivetan was present, and when the discourse was concluded, he arose and began to refute the errors of the monk. Immediately the Romanists fell upon the daring man and had it not been for the timely assistance of his friends, he would, in all probability, have lost his life. As it was, he was taken before the Syndics, who then banished him from Geneva. He left the town, and we lose sight of him for a time. Meanwhile, however, he was pursuing his researches, carefully examining all the documents which he thought could be of service to him. He was, perhaps, somewhat assisted in his work by his distinguished cousin, who afterward revised the translation and wrote an introduction to it.

Although by some who discerned, or rather who thought they discerned, a resemblance between this translation and that of Lefevre of France, the accusation of plagiarism has been preferred against Olivetan, yet Doctor Merle D'Aubigne says in his "History of the Reformation in the time of Calvin:"

"It has been calculated that the new translator, (Olivetan) had corrected the Biblical text of the Sorbonne doctor (Lefevre) in twenty-three thousand five hundred places, and in more than sixty thousand, if account be taken of all the minutiæ of style."

It seems hardly credible that one so conscientious as Olivetan would be guilty of such a deed as plagarism, or that as competent a linguist as was he, would not find it a less difficult task to make an entirely new translation than to revise so minutely that of another.

At Neutachel now lived De Wingle, who had been forced to leave Geneva. This man undertook to print Olivetan's work, and in the month of June, 1535, the French Bible issued from the press, and at once obtained

a wide circulation.

We cannot be very far wrong in extolling the action of Olivetan and his helpers. Both to translate the Bible into the vulgar tongue and to print it, were, in those days, deeds fraught with peril, and it required no small degree of courage to set one's self thus in deliberate opposition to the decrees of the Papal See.

Olivetan had now accomplished the great work which had fallen to his lot. Soon after the appearance of the result of his efforts he went to Rome and labored there, as well as in other parts of Italy. Near the end of 1538, he, being then at Ferrara, died. The sad tidings reached Calvin in the early part of 1539. What his feelings were under this bereavement may best be expressed in his own words. Writing to Farel he says:

"You would have received a longer letter from me, had not grief of mind so distracted me that I had neither heart nor hand capable of discharging the duty. * * * * The death of our friend Olivetan followed upon that other vexation, of which the wife of Sinapi informed me by letter. You will, therefore, bear with me in my reasonable sorrow, if my letters are not only confused, but also somewhat concise. What you mention about the reply of Kouzen cheered me as much as was possible in such sadness." (See Number XXIX, Volume I, of Calvin's Letters, edited by Jules Bonnet.)

And yet, this Calvin is the man who is so frequently stigmatized as "cold," "heartless," "austere!"

The suddenness of Olivetan's death gave rise to a rumor that he had poisoned himself. Of the truth of this there is no evidence, and our knowledge of the man's character is sufficient to disprove it.

D'Aubigne, to whose very interesting history we are much indebted for facts concerning Olivetan, says of him:

"Perhaps Olivetan, during his residence in Geneva, may have thought that his cousin would hereafter occupy this post. He appears in history only as the precursor of the Reformer, and Calvin had hardly set foot in this city when Olivetan crossed the Alps."

And so closes the record of one whose name is but slightly known to the world in general. Many there have been in the church of Christ who have bravely borne their parts, and then have sunk into obscurity. How much do we, their heritors, owe to the faithfulness of these true heroes! Let us be concerned to impart to others that truth preserved to us at such expense.

What Can we as Christian Women do with the Sabbath Question?

By Mrs. W. J. Drew.

THAT there can be no religion where there is no definite time set apart for it is a universally admitted principle. When Jereboam, King of Israel, renounced the worship of Jehovah he found it necessary to have some kind of worship with its established *time*, *place* and priesthood. Mohammedanism has always appropriated Friday as its day for public devotion. Heathenism has always had its periodical festivals. God has given us one day in seven to be kept in special remembrance of Him. These facts all point to a deeply noted feeling in the human heart, that religion cannot exist without worship and that there can be no worship without set times. It is true, religion does not consist in keeping days and seasons. We well know it takes something more than Sabbath observance to save our souls; but the history of the church supplies abundant proof that there is a very close connection between the proper observance of the Lord's day and a healthy tone of Christianity.

Wherever the spiritual life of a church is strong and vigorous the honor of the Sabbath goes up, and wherever it decays the Sabbath ceases to be observed. The history of nations shows a close connection between their prosperity and their remembrance of the Lord's Day. We are deeply thankful for the position our country holds as one in which is found the highest standard of religion. Voltaire was right when he said he could never succeed in destroying religion unless he could destroy the Christian Sabbath. Whether we acknowledge it or not our Sabbath is our richest possession, the secret of our position in the world. Let us hold fast to this precious inheritance lest an enemy take it from us.

The names given to the Sabbath by different people are suggestive. The Jews call it "The Day of Light." To Christianized Africans it is "Day of Silence." The good Indians speak of it as "Praying Day" The Bible calls it "The Lord's Day." To us it is all of these and more. Who can estimate the vast amount of light thrown over the world by the teaching and preaching on the Lord's Day. In most towns and cities in our land the rumbling wheels of business cease and the noisy machinery is stopped. It is truly a day of special and general prayer. What a cloud of prayer ascends to the throne of God on this His holy day! It is the Lord's Day, therefore not ours to do with as we please. Surely it is a small thing that He who give us our length of days asks that we devote one-seventh of it to Him.

There are those who tell us that the tendency of the times is rapidly downward, that justly proud as we are of our magnificent progress in the fields of letters, art and science, and blessed as we have been with great advance in the realm of things spiritual, we do not take due heed to the fact that gigantic wrong and evil stalk through our land threatening to bring a blight on her prosperity and outstrip the good in the race for supremacy. While we do not share in this view, believing as we do that the good is mightier than all the hosts of evil because back of it is the Omnipotent God, and that God's truth is mighty and must prevail, we cannot shut our eyes to the sad fact that as a nation we are guilty of certain great sins which were almost unknown a generation or two ago. Among these one of the deadliest, because it strikes at the very foundation of all Christian growth and successful effort, is our present Sabbath desecration by the world and its non observance in the highest and best sense even by Christians themselves. Where is now the old time Sabbath when every little detail of the work of the household was scrupulously attended to the day before, that the Sabbath might be truly a day of rest? Happy the household which had such preparation for Sabbath thoughts as Burns so beautifully describes in his "Cottar's Saturday Night," and thrice happy the children reared in such a home.

In all times God has seen fit to honor woman by giving her a large part in the carrying on of His work and surely the righting of this great wrong is a work worthy of our most heroic efforts, onr sincerest prayers and our most vigilant watchfulness, and perhaps it is by silent influence and example that most effective work may be accomplished. We cannot *legislate* the Sabbath into a holy day—no one can be forced by the law into a religious life,—but we can and should insist that the laws upon our statute books pertaining to Sabbath observance be enforced. I know of one city in Ohio where the Christian women banded together and demanded and secured the enforcement of the law, with the result that two cigar stores and one or two book-stores which had openly carried on their business on the Lord's day were compelled to close their shops on that day. But it is in our homes that we may find unlimited opportunity. Woman is essentially the home maker and her personality gives stamp and character to the home. It need not be said to an audience of thoughtful women that the impressions of childhood are most vital. The love kindled in the child heart, the aspirations born there, become the propelling powers of his life. Here in the home where we find our purest pleasures and our divinest helps we must expect all national re-

form to begin. Here righteous living is to be illustrated and the church enthroned.

First, then, we ourselves must have deep reverence and love for the Sabbath. We must bring our children up imbued with the sacredness of the Sabbath and lead them by our example to live it. The Lord's Day should be made the happiest day of all the week. In the children's department of a religious paper there was recently published a page of letters written in answer to the editor's request that the children tell how they spend their Sabbaths. Unconsciously the letters reveal the habits of the older members of the family. As a whole the letters indicate that the Sabbath is not a dull or tiresome day, but decidedly the reverse, and that the opportunity which the day gives for home companionship is well improved. The parents by reading and study with the children succeed in making the day a happy and helpful one. Much food for thought is found in the little symposium. It shows among other things that Sabbath afternoon occupations for children, to be most successful must be Sabbath afternoon occupations for parents as well. How soon will these little ones so easily impressed for good or evil be the men and women who take well their places in the world and wield their influence in our nation's destiny. How all important that their training be such that that influence shall be on the side of right! Out of these homes which we mothers and sisters make, these little ones go, clad in armor to resist the attacks of evil, ready for sublime achievements; or, unsupported by the influence of a godly home, they become the sport of every alluring sin; and, alas! how many totter and fall.

The true Sabbath is not a day of enforced idleness; a rest from our usual labor is only half of its purpose. It is a day of special privilege. We have said nothing about attendance upon public worship because we take it for granted that to the Christian the worship in God's house is as much a part of the Lord's Day as is the morning meal. Where shall we find food for strength to meet the trials and temptations of the week if we neglect the divinely appointed means?

Two general rules are laid down for our guidance in the keeping of the Sabbath.

First, it is a day of rest. "In it thou shalt do no work, thou nor thy son nor thy daughter, thy man servant nor thy maid servant nor thy cattle nor the stranger that is within thy gates." Works of necessity may be done. Whatever is necessary to preserve and maintain life, whether of ourselves or of dumb creatures dependent upon us, or to do good to the sons of men, may be done on the Sabbath day. It is a shame that the great railroad corporations of our land not only compel their men to work on the Lord's Day, but that many of them offer special inducement to the traveling public to profane the Lord's Day by giving a reduction in rates. The other rule about the Sabbath is to keep it holy. Our rest is not to be a rest like unto that of the dumb beast which has neither mind nor soul. It is to be emphatically a holy rest. It is to be a rest in which as far as possible the affairs of the soul may be attended to, the business of the world to come brought to mind, and of communion with God and Christ. Not least, it is a rest in which we must be ready as we have opportunity to work for the souls of men. In short it ought never to be forgotten that it is the Sabbath of the Lord our God.

It is significant that the Fourth commandment begins with the word remember. Perhaps there is no other question on which men's minds so greatly need to be stirred up as on this question of Sabbath observance. The church is not blameless. How many church members there are whose conduct nearly obliterates the line of separation between believers and the world. As Christian women we should not hesitate to utter our solemn protest against such inconsistent acts on that day as pleasure driving or social visiting; attendance upon concerts, which differ in name only from the ordinary musical entertainments of the week; purchasing or receiving through the mail newspapers issued on the Sabbath. These and similar violations of the Sabbath by mem-

bers of the church of God are among the most serious hindrances to the enforcing of the claims of the Sabbath against more open violations in society at large.

It is manifest that we Christians must make the most of the Sabbath in our churches and in our homes if we expect to preserve it in our cities and in our states. So soon as we become careless and indifferent about it, the one reason for the selection of the first day of the week rather than any other for the day of rest will pass away. The responsibility rests on us therefore. We are in the conflict to resist the enemy who would take from us God's holy day and we can do so, not so much by weapon of legislature as by our own earnest and holy Sabbath keeping. Our conduct will do more than our words.

Let us make the day the happiest and best of all the week in our homes. Let us prize it for its intellectual and spiritual stimulus in the house of God as well as for its physical rest. Let us resolutely shun all travelling for business, driving for pleasure or social visiting in its sacred hours. Let us regard it not as a restraint to be chafed under, but as a precious gift to be religiously guarded from all sacrilegeous hands, and then we shall have done our duty and have nothing to fear from any influence in the land.

The Angel With the Little Book.

Written for the 25th Anniversary meeting of the Chartiers' Women's Presbyterial Missionary Society, and read on that occasion at Taylorstown, Pa.. May 29th, and published by request.

It was long ago in the good old days
When the prophets walked abroad,
That an angel came with a little book,
And his feet with fire were shod.
A rainbow circled his brow about;
He opened his lips with a mighty shout,
And uttered the will of God.

But it seems to me in the years since then
That his kind have multiplied,
And messengers, bearing God's little Book,
Have carried it far and wide;
And with it they published the matchless Name
In palace and court, in sweet acclaim,
O'er plain and mountain side.

In India's kingdom over the sea,
Where sighing of souls was heard,
The messengers went with the little Book
To herald the matchless Word.
They opened the Book, and the truth made known
Of Him who came from His Father's throne,
When deeps of the earth were stirred.

And down where the magical waters go,
Through fields of the Ancient Nile,
They told of the hope of immortal years
And a love bereft of guile.
In the land where the kine of Pharoah grew,

And the lotus bloom'd when the earth was new,
They carried their Saviour's smile.

They told of the blood of the Nazarene,
Of his pierced brow and hands;
That his love would bring the delight of God
To sad and brighter lands.
And, out of the pain of the Roman cross,
A way was prepared from sin and loss
That leads to the pearly strands.

They told how the slaves to the world's deceit
Their shackles might fling away;
And the boon of eternal freedom come
In the home of an endless day.
They sounded the trumpet of Jubilee,
And proclaimed through the land that all were free
Who walked in the narrow way.

They dried the tears from the eyes of grief
And the wounded spirits blessed;
To the homes of sorrowing brought relief,
And manifold wrongs redressed.
And the weary and heavy-laden came,
To know the One with the blessed name,
And to find in Him a rest.

So the angels went and the angels came
Through the kingdoms young and old;
And ever they bore in their eager hands
The word by the Saviour told.
And the years of the world went round and round,
And many the sheep that were lost were found,
And were gathered into the fold.

And many the hearts that are glad today,
Both here and over the sea,
Who will sing of the Master's love to them
Through the ages yet to be.
May blessings descend on the angel bands
Who carried the Book to the alien lands
And let the oppressed go free.

—DAVID REED MILLER.

Editorial.

Upon the sadness of the sea
The sunset broods regretfully;
From the far, lovely spaces, slow
Withdraws the wistful afterglow.

So out of life the splendor dies;
So darken all the happy skies;
So gathers twilight cold and stern;
But overhead the planets burn;

And up the east another day
Shall chase the bitter dark away;
What though our eyes with tears be wet;
The sunrise never failed us yet.

The blush of dawn may yet restore
Our light and hope and joy once more.
Sad soul, take comfort, nor forget
That sunrise never failed us yet!

—CELIA THAXTER.

With this issue, the Women's Missionary Magazine enters upon its sixteenth year. Month after month creeps by, and presently we discover that twelve have elapsed and a new year has come. As we look forward, we realize a little of our responsibility, and long to make our future record such that at the end we may be able to feel that the Master whom we serve has indeed made use of us to further His ends. Let us do all we can now, and trust that when for us time shall be no more, we may enter upon

"A Present in whose reign no grief shall gnaw
The heart, and never shall a tender tie
Be broken; in whose reign the eternal change
That waits on growth and action shall proceed
With everlasting Concord hand in hand."

Once again, as often before, we ask for the support of our readers, trusting that in so far as they can truthfully do so, they will recommend our Magazine to those United Presbyterian women who do not take it; while we, on our part, will do the best in our power to render it such a periodical as our subscribers shall not blush to call their own.

Although midsummer has but recently been passed, perhaps some societies are beginning to think of the programs for study during 1903. We can assure these earnest souls that the Magazine also is feeling concern about the plans for next year. We hope that the auxiliaries will think it best to proceed with us to the second division of the course of Union Mission Study. The next topic for consideration will be India, regarded chiefly as a mission-field. The text-book "Lux Christi," will be prepared by Mrs. Caroline A. Mason, an author of some repute; and we hope that her effort may be as successful as was that of Miss Hodgkins in "Via Christi." We could wish, by the way, that both volumes might have been endowed with English titles, but perhaps this small criticism may seem rather captious. We take the liberty of quoting from "The Helping Hand" the subjoined prospectus for 1903.

"Mrs. Mason is giving much time and study to this coming book, *Lux Christi*. She will present a series of six studies on India. Many circles have taken up a hasty review of the country and its missions, but probably no circle has made any such exhaustive study as Mrs. Mason is prepared to give us. She has access to the most reliable and latest material, and with her magic touch will transform the dry facts into most interesting chapters. She has given special thought to the religions of India and in her book just issued by the Fleming H. Revell Co., *The Little Green God*, the story which appeared in the Helping Hand, she has shown her knowledge of the great religions which have so hindered the progress of civilization and enlightment in India. In *Lux Christi* Mrs. Mason will treat of the history, religions, conditions of life, and missions. The book will include one or more small maps and a statistical table. A large map and a collection of twenty-five pictures will be furnished to circles at an extremely low rate. The price of the book in paper covers will be 30 cents. In boards 50 cents. The Macmillan Co. are the publishers, and promise to have the book in readiness by the middle of August, so that circles wishing to make up their calendars

for the year in September will have material at hand. A list of the chapter headings is given below.

"For the benefit of circles wishing to use these studies a capital series of programmes will be issued, based on the material found in Mrs. Mason's book. These will be prepared by one who has had wide experience, and will serve as models for those who are anxious to make attractive programmes

LUX CHRISTI: A STUDY OF INDIA, A TWILIGHT LAND.

Chapter I—The Dim Centuries.

Primitive History of the Hindus from Vedic times to about 800 A. D., with a study of the rise and development of Hinduism and Buddhism. Followed by a table or condensed description of all sacred books. Preceded by a table showing religious phases chronologically,

Chapter II.—India's Invaders.

Preceded by table giving all principal Invasions by dates. A study of these Invasions, Persian, Greek, Scythian, Barbarian (mere mention of these two), Mohammedan, Tartar, Afghan, European, British Empire. (Parsee Colonists.)

Chapter III—The Oft-Conquered People.

Preceded by two tables giving religious census and chief dialects, where spoken. A study of causes of the non-development of the Indian people, given as 1, climatic, causing deep poverty special attention to famine); 2, the degrading influence of polytheistic and idolatrous religion; 3, the oppression and ignorance of women.

Chapter IV.—The Invasion of Love.

Preceded by a chronological table of main events in History of Missions in India. A study of Christianity in India on general lines: 1, Apostolic and Roman Catholic; 2, Early Protestant; 3, Attitude of East India Company; 4, From the Carey to the Mutiny, 1793-1857: 5, From Mutiny to present time; 6, Brief survey of Medical and Educational Work.

Chapter V.—A Century of Woman's Work.

(Not written yet.)

From Hannah Marshman's School for girls, 1800. Educational, evangelistic, zenana, child widow, legal, medical.

Chapter VI.—Forces In Action To-day.

A study of all forces now working in favor of and against the Christianizing of India. Student Volunteer, etc. British Support. On the other hand, worldliness and apathy of Christians at home, theosophic reaction, irreligion in Anglo-Indian society, etc. Hope for full light. Dawn.

Last June—a month which seemed made for joy and cheer and hope—was full of sadness to two of our missionary families in India. On the second day of that month Mr. William Pollock, father of Mrs. Robert Maxwell, was called from earth; and on the fourteenth of June, Mr. John Collins, father of Mrs. J. W. Ballantine, obeyed the heavenly summons. It would be difficult for us to say how heartily the Magazine sympathizes with those bereft under such sad circumstances, denied, as they have been, the melancholy satisfaction of being with their beloved ones during the last hours. May that Father whose presence is with His children in all lands, dry the mourners' tears!

Under the shadow of the Himalayas we have 19 ordained ministers; wives of missionaries, 16; unmarried women, 19; medical missionaries, 2. Total, 56.

Ordained native ministers, 15; licentiates, 10; theologues, 14; teachers, 115; other mission employes, 142. Total native workers, 296.

Synod, 1; presbyteries, 4; principal stations, 13; villages 498; organized congregations, 25, 11 of which have pastors, and five of which are self-supporting, Membership, 8,022; members received on profession, 1,036, and on certificate and by restoration, 337. Net increase, 1,035. Contributions for church purposes, $1,529.

Sabbath schools, 120; teachers, 245; pupils, 5,341.

Day schools, 140; teachers, 319; pupils, 7,855. Fees, $9,078.

Training and industrial schools, 4; pupils in, 407; contributed for all school purposes, $9,078; contributed by natives for all purposes, $10,607.

Theological seminary professors, 2; students, 14.

Books—Bibles and portions sold (partial report), 977; other books, 1,694. Receipts, $266.

Medical work—Physicians, 2; hospitals, 2; patients treated, not including branch dispensary at Pasrur, 45,406. Fees not reported.—*The Christian Union Herald.*

The United Presbyterians in Tacoma were very hospitable in their urgent invitations to the young people to attend the recent convention in that city, and it was to be expected that their courtesy would meet with an ample response. We trust that these friends, both hosts and guests, may have no recollections of the meeting except happy ones.

Some, perhaps quite a number, of the ex

cursionists to the Young People's Convention would press on to Alaska, that country of wonders, a district replete with attractive and discouraging features. In thinking about that land, we should not be unmindful of the missions there, established by Christian churches. During the last two years, the Presbyterian Women's Board has assumed the financial responsibility for all the missionary undertakings of that denomination in Southeastern Alaska. The Home Mission Monthly tells us that "There are seven churches composed of natives, each having a regularly appointed pastor assisted by a native interpreter. Besides these, there are also two churches for whites in Alaska, one of which, Skagway, has become self-supporting. The other church for whites is located at Juneau. The training school at Sitka still continues its work of training Alaskan boys and girls for practical living and in Christian faith while the Sitka hospital has proved a blessing to the natives and many have come from long distances to receive its benefits. The Woman's Board also supports the most northern mission in this country, at Point Barrow."

We like to think that a number of our readers will, about this season of the year, be enjoying their annual vacation. Wherever they may go, by sea, or lake or stream, the MAGAZINE wishes them deep draughts of health and rest, and trusts that while they are receiving a blessing, they will not fail to impart one also.

"If the 175,000,000 copies of Scriptures which the British and Foreign Bible Society has issued since 1804 were collected into one stupendous pyramid, these books would rise higher than the top of the cross of Saint Paul's cathedral, with a base 100 feet in length, and 27¼ feet wide, around which fifty missionaries could scarcely clasp hands."—*The Bible Society Gleanings.*

Not long ago, we read in a British publication the statement that the number of medical missionaries in foreign service stands now at 312. Of these 115 are engaged in India and 106 in China.

From The Bible Society Record we glean the happy intelligence that there has been "a marked revival" in the interest displayed in the Bible classes held under the auspices of the Young Men's Christian Association in this country. It is stated that in 1901 there were 1,550 such classes, embracing 24,900 students.

In reading the accounts of the Presbyterian General Assembly convened recently in New York City, we noticed the references made to the missionary conferences held immediately before the opening of that meeting and while its sessions were still in duration. A good degree of prominence was given to the laborers themselves, which would, no doubt, be gratifying to them and advantageous to their auditors.

Dr. Henry Van Dyke in a recent article says: "The cause of Home Missions appeals to two of the noblest passions of the human heart—love of God and love of country."

Banquet in Honor of Mrs. Sara Carothers.

"If you have a friend worth loving,
Love him, yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead."

The Women's Missionary Society of Frankfort, Pa., believe Mrs. Sara Carothers a friend worth loving, and taking this verse as a motto decided to express their love while the recipient could know and enjoy. Consequently we have the unique pleasure of writing something for the MAGAZINE that will not have to be printed with a black border in the obituary column.

June 19th, 4 p. m., was the time selected. Arrangements were made in such a manner as to render the entertainment an entire surprise to Mrs. Carothers. The Pastor, Rev. J. Frank Campbell, was there and kindly furnished ice cream for the banquet. After a most enjoyable occasion a reluctant good-bye had to be said, for Mrs. Carothers goes to her former home in far Nebraska to live with her son. We are sorry to have her go, but our society is the better of her being with us, and she goes with the love and best wishes of every member of Frankfort Missionary Society. COM.

Outlined Programs from June to December.

These programs on the various Union Study Topics are not quite the same as those suggested by Miss Hodgkins in her book, "Via Christi." Societies which secure that text-book will no doubt prefer to follow the outlines prepared by her. Some hints partly selected from her list and partly original with the Magazine are given here, however, for any who may choose to use them.

AUGUST—RVIEW OF THE YEAR'S WORK.

1. The organization of the W. G. M. S. How is its work done?
2. Give a list of all the departments assigned to the oversight of the W. G. M. S.
3. What are the uses of conventions?
4. Outline of the Foreign Work under the care of the W. G. M. S.
5. What does the W. G. M. S. do in the Home field?
6. What are the special needs at present?
7. How may individual societies aid the W. G. M. S. Consult "A Prosperous Work" and the July MAGAZINE.

SEPTEMBER—FIFTH MISSION STUDY.

1. Influences conducive to the rise and advance of the Protestant Reformation.
2. Reasons why the Protestant church did not in its early stage, enter extensively into foreign missionary enterprises.
3. Martin Luther.
4. The Reformation in France and Switzerland
5. The first Protestant mission in South America.
6. The Influence of John Calvin.
7. The Waldenses
8. The British Reformers.
9. Chief features of the Jesuit Missions.
10. Contrast between the work of John Eliot and that of Francis Xavier.
11. Questions for discussion: (a) What, aside from God's Spirit, was the great agent in producing the Reformation? (b) Could the Reformation be called a missionary movement?
12. The dawn of organization of Protestant missionary associations.

OCTOBER—THE FREEDMEN.

1. Of what departments of this work do the women of our church have special charge?
2. The great wisdom of industrial training.
3. The agricultural work in Alabama
4. The Prospects of United Presbyterianism among the colored people.
5. What work is in view for the coming year?

NOVEMBER—SIXTH MISSION STUDY.

1. The Halle Missionaries.
2. Foundingof the great missionary societies.
3. Moderatism and the Re-action from it.
4. The Wesleys and Whitefield.
5. Moravian Missions.
6. Work among the American Indians. (a) Jonathan Edwards. (b) David Brainerd.
7. The disastrous introduction of the Opium trade.
8. Biographical Sketches, (a) William Carey, (b) Hans Egede, (c) Count Zinzendorf, (d) Henry Martyn.

At roll-call respond with lessons gleaned from the general survey of these mission studies.

DECEMBER—INDIA.

1 Give a list of our missionaries in India at present. State, if possible, the date of their entrance upon the work and their special location.
2. How may the home church best show its interest in foreign missions?
3. The Native Christians in India.
4. Sketch of Hannah Marshman.
5. The need of Christian literature in India.

At roll-call, respond with instances of the benefit India has received from Christianity. M. H. W.

MISSIONARY SOCIETY TOPICS FOR 1902.

January. Paul to Constantine—From the Apostolic Age to the Christianization of the Roman Empire. First to the Fourth Century.

February. Home Missions; Church Extension and Parsonage Fund; Ministerial Relief.

March. Constantine to Charlemagne—From the Christianization of the Roman Empire to the Establishment of the Christian Empire of the West. Fourth to the Ninth Century.

April. Egypt.

May. Charlemagne to Bernard of Clairvaux—From the Establishment of the Christian Empire of the West to the Crusading Church. Ninth to the Twelth Century.

June. North American Indians.

July. Bernard of Clairvaux to Luther—From the Crusading Church to the Reformation. Twelfth to the Sixteenth Century.

August. Review of the Year's Work.

September. Luther to the Halle Missionaries—From the Reformation to the Foundation of Early European Societies for the Propagation of the Gospel. Sixteenth to Eighteenth Century.

October. Missions Among the Freedmen.

November. The Halle Missionaries to Carey and Judson—From the Foundation of Early European Societies for the Propagation of the Gospel to the Beginning of the Nineteenth Century Missions. Eighteenth to the Nineteenth Century.

December. India.

Thank-offering.

A Forward Look.

Open Letter to the Women of the Church.

DEAR SISTERS:—Anniversary days are times memorable to us all. The birthdays and wedding days of our friends we love to celebrate. These celebrations, however, are necessarily confined to comparatively small circles. The anniversary that should be of special interest to us all as Christians is the one that brings to mind the time when the bugle call was sent forth to the women of our denomination to "come up to the help of the Lord against the mighty," by uniting their efforts in behalf of missions into one general organization, to be named the Women's general Missionary Society.

The twentieth anniversary of this organization is to be observed next May (1903), in the First church, Allegheny, Pa., where it had its birth. The rich results accomplished through this organization in the building up of Christ's kingdom in our own hearts, and in the hearts of others, eternity alone can reveal. Every word of kind encouragement spoken, every prayer uttered, every gift given and every service rendered by even the least of its members has helped to make the work a success. All these are recorded on high and will receive their just reward.

How can our twentieth anniversary be more fittingly celebrated than by carrying out the recommendation of the late convention at Xenia, O., viz.:—To double the membership of the Senior and Junior societies, double the contributions, double the Thank-offerings and double the subscription lists of the Women's and Juniors' Missionary Magazines?

You ask, "Can this be done?" We answer "*It certainly can.*" How? "By every one of the present members having a mind to work." If there are any who have *not* this "mind", pray for it, and keep on praying until you get it. "*Ask and ye shall receive,*" saith the Lord.

It is the purpose of the writer (with the authority of the Women's Board) to keep "Our Aim for 1903." before societies from month to month through the Thank-offering department of the Women's Magazine.

The subject for the September Magazine will be, "Methods for Doubling the Membership, etc. In the meantime let the officers of every senior society order of Miss Elizabeth Caughey, Literature Secretary, Otto, Pa., sufficient copies of the new leaflet, "I Can," by Mrs. A. W. Lytle, Lisbon, Ohio, to give a copy to every one of its present membership. Price, 15 cents per dozen. Mrs. Lytle tells us in her excellent leaflet that "Can't died and was buried years ago," and we believe it. But she adds this sad truth, "Many of us resurrect him, clothe the dead bones and go forth with him into the very presence of '*Can*' his bitterest enemy."

As Christian women let us with God's help bury our enemy "Can't" so deep that he never can be resurrected and take "*Can*" as our special companion these coming months in our efforts to make the Twentieth Anniversary of Our Women's General Missionary Society a memorable period in our church's history.

May God help us!

Sincerely yours,

MRS. MARY CLOKEY PORTER,
Thank-offering Secretary.

15 Marshall Ave., Allegheny, Pa.

Foreign News Budget.

Egypt.

Mrs. Lydia Coventry writes of Egyptian weddings:

The Cairo girls' boarding-school is having an attack of "matrimonial fever," but perhaps it was a welcome attack. One of the teachers, who has been in the school for nearly twelve years, was married a short time ago. Since her marriage others have followed her example. A pupil has been married, and another teacher is engaged the marriage to take place soon. The second pupil, a Jewess, left this week for the same reason. She has been in the school several years and has been the cause of much anxiety to the principal in various ways. We are all pleased that she is to be married and hope she may be happy in her new home.

Some of the people will spend nearly all they have to make a great display at a wedding, seeming to feel it a disgrace if that is not done, even with those who are Christians. It is very hard to break them away from their old customs.

A few weeks ago all the missionaries of Cairo were invited to a native wedding and the younger members of the circle were very glad to have the privilege of attending, as it was our first native wedding. The ceremony was at the groom's house and was to be promptly at 4 p. m., but when we arrived just on time we were met by the groom, a young man of twenty, and ushered into the best room, where we waited rather impatiently for more than an hour, every moment expecting to hear the sound of music which would announce the coming of the bride from her home.

At last the procession, which was headed by a native band, came in sight. The bride's carriage, much like a closed cab, was white trimmed in scarlet and gold; the drivers are also dressed in scarlet and the trimmings on the white horses were of the same bright colors. Quite a crowd was gathered about the doorway, many of us on a balcony above. As the bride stepped from the carriage a sheep was thrown down in front of the doorstep and killed, the bride being required to step over the blood of the animal, which was formally offered as a sacrifice, with the hope that she may be a blessing in her new home.

After singing, reading of scripture and prayer by different members of the mission, Dr. Watson performed the ceremony. The length of the entire ceremony was forty-five minutes, the longer the better with these people. They would indeed think it very poorly done if it only took five or ten minutes. The bride and groom remain seated during the ceremony.

After congratulations we were invited downstairs to our supper. The gentlemen of our party, with two or three native men, were seated in one room and the ladies in another, each group around a large tray which was their table. Soup was served in a large dish in the center of the table and each one helped herself. Turkey was the next course and some of us wondered how it was to be carved, but Miss Thompson soon settled the question by pulling it apart with her hands. We were not slow to appreciate her effort and help ourselves, It was most delicious. After this other meats, vegetables and pastry of various kinds were served. Truly it was a feast of good things and we all enjoyed it.

Mrs. Bertha Grove Reed writes from Fayoum of an Egyptian funeral:

Close beside our house, wall to wall, stands a beautiful residence. There is a small garden in front and a large one at the back both laid out in geometrical figures. The walks in front are of beautiful pebble Mosiac, said to cost when laid at the rate of two and a half cents a pebble. Many times have we admired them but not more than the green grass so rare in this country; and the roses have brought as much pleasure to us as to their owners I think. Often we have wondered what those silent walls concealed. All this has been from our roof as we were seeking a breath of fresh air at sunset. For in this land it is unlawful for our windows to overlook our neighbor's gardens. No windows lighten the western side of our dwelling.

At two different times, I have called at the garden gate leading to the harim, but was told that the ladies were absent in Cairo. Last week they returned; but with the mistress it was only coming home to die, and yesterday about 10 a. m. loud wailing in the house told us that the end had come. Friends gathered from far and near. About 4:30 the funeral arrangements were completed and the funeral procession started. In front were two camels laden with food that was distributed to the poor by the way. Then a company of policeman in uniform led the procession, followed by the men of the family and their friends and a band of little boys from the government school. Then came two men carrying bottles of perfumery, which they sprinkled in the air as they went, and servants in red and yellow aprons with jugs of sherbert and trays of dainties. Next came the bier borne on men's shoulders and escorted by two mounted police in uniform. Over it was spread a rich red velvet cover embroidered with gold. The harim servants and mourning women followed the bier, twisting their handkerchiefs in the air and wailing in their shrill tones. Bringing up the rear were closed carriages with the ladies from the harim and their friends.

Today, attired in black, I went to the mourning. I was ushered in through a room full of wailing women and servants into the grand drawing-room. I should judge that the room was about fifteen by thirty feet, bare of furniture now except one large Persian rug covering the entire floor and cushions all the way around the walls. These were all occupied by women in black. There seemed to be only one vacant place and it was assigned to me. I sat down Turkish fashion on the cushion and tried to take in the situation.

A lighted cigarette was offered to me, which I declined. Many of the women were smoking. I soon saw that I had arrived at a lull in the weeping. Coffee had just been served. Here and there a low broken conversation was being carried on. Servants moved freely about the room, lighting cigarettes, bringing water to drink, etc. A few women left at this time.

Then the wailing began again The leader covered her face with a purple and black silk handkerchief. With both hands to her temples she swayed her body to and fro and chanted in a mournful way, rounding out the measure with a sob. Women from the adjoining room came in and grouped themselves about her. At every pause they joined in a chorus of wails. Most of the words were unintelligible to me, but sometimes I caught a few words. "Oh my beloved one, why did you die and leave us? We brought the doctor but to no avail. You were lovely. You were as sweet as a picture. Oh, my sister, my darling, why is the house empty to-day? Why do you not come at our call? May you be well. May you be well. Yesterday you were with us and now you are gone. Where are you to-day, my loved one?" From all over the room came wails and sobs as a tender cord was touched. At the words "We brought the doctor" the woman in rich silk at my side wailed, "Oh my precious little girl, my darling" and her body shook with sobs. Every one was weeping for her own dead.

I sat until they paused for a rest again and then came away, my heart aching because they know not Christ and His comfort, and they do not want to know Him. Sisters, wont you pray for these Mohammedan women. Some of them are so rich in this world's goods that money can buy them no more; but they are starving for the Bread of Life, and pray especially for the Mohammedan girls who are in our school, that we may be enabled to implant in their hearts during the short time they are with us the truths that the Spirit will use for their salvation.

Miss Margaret Bell writes from Bacos Ramle:

DEAR FRIENDS:—How I wish you all might have been with us when we went to Miss Smith's school in Haret es Sakkeen, Cairo, last Friday morning. It was the morning of the annual public entertainment, and though we were there early, the court was filled with girls when we arrived. How heartily they greeted us and how nice they all looked in their pretty white dresses! It was a happy day for them, for each had her part in the program, and each was anxious to show her parents and friends the progress she had made.

The church is on the second floor of the building, and at the proper time the girls marched up from the school and took their places on one side of the church. The display of sewing, school work, a profusion of flowers and acacia branches, with Old Glory and the Egyptian flag much in evidence, gave the room a holiday appearance. The church was filled to overflowing with patrons and friends of the school, missionaries and their friends.

The exercises in English were not perfect, but on whole I have seldom seen pupils in a public entertainment at home acquit themselves more creditably than these Egyptian girls did that day, for the pastor, Rev. Soleh and his wife, had been called to mourn the loss of their babe, an only son, just a few days before. heir only other living child was lying very ill at the time. These earnest faithful workers need your fervent prayers at such sad times.

Miss Smith goes to America on her furlough next month and a trained worker is needed to take up her work while she is away; but there are more such places than there are workers to supply. Who is coming to help?

Miss Martin and I are spending long hours with Arabic just now, in view of the coming examination. Dr. Murch and Mrs. Murch and Miss Buchanan are here from Luxor and the missionaries from Asyut will be here soon.

Miss L. J. McDowell writes from Alexandria:

Just at present we are having vacation in our schools. The Jewish passover and the Coptic Easter coming at the same time we closed for this Easter rather than the Roman because so many of our girls would be absent at this time.

We Alexandria missionaries try to come to Ramle a little while during our Easter vacation before the hot weather comes on and before the Ramle houses commence to fill up with the missionaries from up country. A quiet rest of a week or two out here helps us to battle with the noise and heat of the summer months in town. So at present we are out here in the house at Schutz station. This is the time when the bloom is most luxuriant in this country and the flowers are vying with each other to beautify the yard. They are certainly succeeding, but with all their beauty we still long for the green grass of the homeland.

The first Friday of each month our ladies missionary society meets in the new church. We have a special room to meet in, but as yet we need something for the women to sit on before we can use it comfortably. From the Sabbath-school collections and the money raised by the society we have been able to buy a table and one dozen chairs, which will be ready to use at our next meeting. We lack one dollar of having enough money to buy another half dozen. This we hope to raise in the near future. Just recently the society gave three dollars to the poor. Our programs are very much like what they are in the home societies.

I am sure you would all be interested if you could go around from house to house on Sabbath afternoon with the evangelist's wife and listen to the earnest talks which she gives to those whom she visits, the sick always receiving the first visit. She takes her two little girls with her and the little tots understand that as soon as their mother commences to read the Bible that they must sit still and not speak until their mother has finished her talk. Little Bessie "Essie," as she calls herself, is not yet two years old and it takes a rather brave little girl to keep quiet during four or five talks in the afternoon after she has kept still in the morning during a good long sermon. Both Louisa and Bessie are having good training in their early youth. We trust they will grow up into earnest workers in the Master's vineyard.

The hot weather is keeping off a long time this year and even now, the last of April, we are now and then having cool breezes and cloudy skies. We enjoyed a nice visit from the Morrisons as they passed through on their way home. We have also had two very pleasant visits from Mr. Frazier, brother of Miss Frazier who labored so efficiently and faithfully for

so many years in this station. Rev. Smiley, of Sparta, Ill., was with him on his last visit.

Another very cheering visitor was Dr. W. Clark, who came from the Toronto convention to visit schools in the East. He gave an excellent talk to our young men and we feel sure his earnest and helpful words will bring forth much fruit. His account of the excellent work being done in Italy (his field of labor) encouraged us to look for greater things in this land in the future.

It is such a help to meet with workers in other parts of the Master's vineyard and hear of their encouragements and even of their discouragements and also to know just what they are doing and how they are doing it.

Our schools are moving on nicely, the Moharrem Bey school enrolled month before last 90 pupils, the highest number reached yet. During the last month many of the pupils in the Central school were out on account of sickness, measles and smallpox being the prevailing diseases. We hope the summer months will bring good health, and if so, we look for a full attendance as these months are free from feasts.

We are to lose our only boy in our Alexandria mission family very soon—Clarence Finney. He will sail with Miss Finney for the homeland on the 16th of May. We will all miss him of course, but his parents and sister will feel his going away most of all.

Miss Jennie B. Morrison writes of the ravages of the plague:

This morning when I went into my school for Mohammedan girls I was met with the news, "Miss Sahiba Hassaina and Farozi will not be here today; their mother died last night." Although I have heard like messages so many, many times during the past few months, yet in this case I was especially touched, for just two days before my Bible woman, Mary Anna, and I had sat in her home and talked with her and she had told us what strenuous effort it cost on her part to keep her two little daughters in the mission school. The old grandmother was very much opposed to their attending a Christian school, but the mother said, "They only learn what is good there and I will send them as long as I can." She seemed very sad and burdened with care and we tried to tell her of the beautiful hope that there is for even shut-in Mohammedan women like herself, but she didn't seem to understand very well and said, "It is not for me, but teach my little girls." Now she is gone and it remains to be seen whether we will be able to keep the little girls in school or not.

On my return home from the city our Christian watchman met me saying, "Our daughter's husband has just died of plague at their home in a village a few miles away, may we go?" I knew how their hearts were aching, and my own heart was heavy as I thought of Hurree's grief. She is only sixteen, was married two years ago and last week buried her baby boy and this week her husband. But I also thought of the danger of spreading the disease if they went to her, so I told them they must think of their other children and the danger to them. They finally said that they would do just what I said, but I said "no," they must do as they themselves saw fit; that if they went they could not come back to their home on the compound until all danger of infection was over. So they decided not to go.

Yesterday I went to see the Christians in a village near Sialkot and found that the old father of the worker there had just died. So it is death everywhere. But we can testify to the faithfulness of His promises; we are being given the grace and strength necessary. The heat is coming on rapidly and we hope it will stamp out the plague for a few months any way.

Mrs. M. R. Hart writes from Zagazig:

DEAR FRIENDS:—We have just returned from attending a prayer-meeting which is held weekly in a distant part of the town from where we live, or from where we have our regular meeting place. It is not customary for the women to go out at nights, but when the neighbor women heard that I had come to the meeting, a number of them came in. While the men were having their meeting in our room we had a nice little meeting in another.

Among the faces around me was one that I had not seen before. It was that of a young woman who had the appearance of having been reared in a well-to-do family, but her black apparel and her grief-stricken appearance told that there was sadness in that home. The opportunity to tell of a sympathizing and a loving Saviour presented itself. After talking awhile we seemed to get so near to each other that the poor girl told the whole story, which was a sad one; of how her father had died very suddenly a year ago without making any will of his estate, and how friends took charge of all he had left, while she, with her widowed mother and three young brothers, were left without their bread, anything that they may receive coming to them as a gift or rather as an alms. Thus another door has been opened to the Bible reader and I trust that even by the absence of sufficient food for the body, the way may be prepared to receive food for the soul, the food that never perishes.

The south country schools are now being closed for the summer and the workers are going to Ramle for their change. We here hope to keep the boys' school open all of the summer and the girls' school until the last of July. We feel that we must find a larger place for our girls when we begin after vacation. But what is disturbing us the most just now is the fact that we have been notified to leave the house that we are in, and where can we find another? We trust that ere long the "Lord will provide" us a place of our own here in Zagazig.

Young People's Department.

Exchange.

How to Get Missionary Literature Read.

By AMOS R. WELLS, Managing Editor of "The Christian Endeavor World," Boston. Address given at the Young People and Missions Conference held in New York, last December.

Missionary reading means missions succeeding. Turn a man's mind to Paton's Life, and you turn the man's life to Paton's work. Every bright missionary book has sequels—as many of them as it has readers. They should never print "The End" on the last page of such a book; it is always "to be continued." Get readers to open these books, and they will open their pocket-books.

The problem of missions is, at bottom, this: How to create a love of missionary reading. You may lead a horse to water, but you can't make him drink. What you want me to do is to name a few ways of making him thirsty. I will describe as many as my ten minutes will hold.

Interesting bits from missionary books must be read to the young people, as you would hold out wisps of hay to a pony in order to toll him to pasture. To this end, hold a "one-book" meeting, and go through some glorious missionary volume, one person to a chapter. Of course, each speaker will give only the nuggets from his section of the book.

Sometimes you will present a galaxy of volumes in the same way, getting half a dozen persons to peruse as many books, and allowing each of them ten minutes to give just the very best things in the book. That would be turning your meeting place into the right kind of sample room.

It would be well to make it a rule that every missionary meeting should contain a "book summary," a brisk review of some fresh missionary book.

Serials have built up the circulation of many a periodical. Enlist the serial interest for missions by selecting some thrilling missionary event, such as the Gardiner tragedy in Patagonia, and have it read before the young people up to the most exciting point, when the reading will stop short with a "to be continued." Of course it is to be continued by their individual reading.

I would have a bold placard constantly staring the young people in the face in their meeting room, bearing on it the words, "Have you read 'The Cobra's Den'?" or whatever book it is desired to push at the time,

I would set before the society, in much the same way, a list that I would call the "At Least" list,—the best *ten* missionary books, say, and every Christian should read "at least" those ten. This essential minimum might consist of the lives of Carey, Judson, Livingstone, Martyn, Paton, Patteson, Gilmour, Hannington, Moffat, Eliot. The list would vary according to your library, but a goal is always an incentive. The society might present, with a pleasant ceremony, an engrossed certificate to whoever completed this course of reading.

Has the good old fashion of "setting stints" gone by? Revive it in your missionary propaganda. Don't be afraid to ask for pledges. There's no better back bone than a promise. See how many will agree to read four mission books during the year,—one a quarter. Have a record of this proud achievement kept by the secretary, with occasional reports of progress. Get some one to time himself while he reads a missionary book of average size, and report the result to the society. You will discover that fifteen minutes a day would easily master six missionary biographies a year. The average American spends twice that time on his daily paper, sucking in poison.

Another good way to get missionary books

read is to form jolly neighborhood reading circles. Who doesn't like to go to a party? Sweeten the road to Livingstone and Martyn with cake and lemonade. After the young folks reach the enchanted land, the road thither will be forgotten. Don't "organize" these neighborhood reading circles. Make them as simple as possible. The constitution of many an enterprise has "run down" through drawing up a constitution for it. Just put in each group some person of social magnetism, and you have all the constitution you need.

An admirable method, which was originated by the New York Endeavors, is based on the good-natured principle of "making it unanimous." In brief, each society buys a certain missionary book, with the understanding that it is to be read by every member of the society. In order to "make it unanimous," some who otherwise would not read the book, fall in with the scheme. It were an interesting story, had I time to tell how the various districts of this great New York Endeavor Union have been brought, by this simple principle first to buy for each society a missionary library of four volumes, and then to get those four volumes read by every Endeavorer in every society.

There has grown up also an exciting competion. To illustrate: in one church, which contained three Christian Endeavor Societies, the Intermediate Society challenged the Juniors and the Seniors to a race in obtaining readers for a certain delightful missionary book, each reader above the first hundred to count one. At the end of the alloted time it was found that 438 persons had read the book, and the Juniors were the victors.

The missionary libraries now to be obtained so cheaply put missionary reading within the reach of all young people; but some such plan as I have detailed must be adopted, or the books will be bought but not read. Of course, they should be kept in a case accessible to all, and open every time the society meets. In my own society a member of the missionary committee always stands at this case, to record the books taken out, and to allure into his missionary net the unsuspecting passerby.

There may be a public library within reach of the young people. If so, make it a business to learn what missionary books are there, and to advertise them, announcing their numbers frequently and persistently. Perform the same service for the Sabbath school library, on whose dusty upper shelves you will probably find a few gems of missionary literature.

But the young people of the church should not depend on the public library while they can easily get missionary books of their own. If money is in the way (or rather, *isn't* in the way), you can persuade each person to buy a single book, which is to be his very own—after all the society have read it! Or, still better, let the society purchase the books and then charge five cents for each reading, with one cent fines for each day the books are kept beyond two weeks. Thus the library will insensibly—and yet very sensibly—earn itself.

We must not forget, however, that all the freshest missionary literature appears in the missionary magazines, and much of the most valuable material never attains the *toga virilis* of a cloth cover. The young people in so many localities have done good work as subscription agents for these magazines, among themselves and their families, I recommend that a table be placed in the meeting room, and that it always contain sample copies of a variety of missionary magazines, marked with the prices, while some one stands by to act as drummer for the King's business.

A good way to arouse interest in this matter is to appoint one young Christian to a missionary periodical. It is his duty to know everything in the chosen journal, and be ready to report from it on call. You might dub these reporters from the *Christian Herald*, *United Presbyterian*, *Midland*, *Christian Instructor*, *Women's Missionary Magazine* and *Missionary Review*. (The editor has substituted the names of our own periodicals for those given by Mr. Wells of his denomination.) It will be especially fine if the society can own files of such magazines, well bound and thoroughly in-

dexed. They will make the best of fuel for missionary fires.

Finally, to end with what is least in bulk but sometimes greatest in value, do not neglect the missionary clippings. Put them together in little scrap books, arranged according to subjects, illustrated by the pictures you will collect, brightened up by missionary stories and poems. Then circulate the scrap-books as if they were ordinary books, and they will be read with extraordinary interest. The fragments may prove the best of the feast.

And now I have only hinted at a few methods of doing the great deed. For if it is noble in our Christian heroes to blazon the way of the cross, it is also honorable in us to turn the eyes of the young toward their glory, that they in their turn may lead the advancing host. Upon us, whose hearts are aglow with the reflected splendor of missionary annals, has been laid the proud duty of transmitting to other lives the inspiration we have received, thus perpetuating the fame of God's servants and extending the glory of God. As Christ gives us wisdom and strength, we will be true to our sacred trust.

Little Things.

MRS. R. B. HALL.

Are not five sparrows sold for two farthings and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows. (Luke 12:6-7.)

One of the impressive lessons to be learned from these words of Christ, is the value that God puts on little things. That which we think of little account He thinks of great importance. The tiny sparrow, He watches and notices when it falls; He does not forget it; and we are of more value than these; hence, He is interested in all that we do, in all that in any way concerns us.

This metaphorical expression of the hairs of our head being numbered, shows the minuteness of his care over us and for us. It also shows God's thoughts of "little acts of kindness, little words (deeds) of love," for has He not said "inasmuch as ye did it unto the least of these ye did it unto Me?" Then He can multiply our little efforts a hundred fold, like seed sown in good ground, and make them redound to His honor and glory. Take for illustration the lad's bread and fish. "There is a lad here which hath five barley loaves and two small fishes, but what are they among so many." (John 6:9-13.) I have always rejoiced because of that boy. Doubtless he went out there to see the great teacher who was doing such wonderful work, and, boy-like, took his lunch with him—five barley cakes and two dried fishes. He have it willingly, all he had, made no excuse, at least none is recorded, gave the little he had to Christ. Mark the result. This little multiplied in the hands of the Lord Jesus until over five thousand were fed and twelve baskets of fragments taken up.

Shall we not bring to Him for His use our little, whatever it may be, our mites of time, of talent, of money, and trust Him for the result, believing that "the least we do for Jesus will be precious in His sight?" Not the least thing we do for Him for love's sake shall be lost.

Even a postal card written, a petition carried, a word fitly spoken, the least thing in any department of work, which may seem trivial to us, even so small as a hair of the head, is noticed by Our Heavenly Father, and He can multiply its influence beyond what we can ever ask or think. Like a stone cast into the water the circle widens and widens, until it reaches the shore of eternity.

In the parable of the talents, if he with the one talent had used it for the Lord, he doubtless would have received the same blessing of well done, good and faithful (not successful) servant, thou hast been faithful over the little, I will enable thee to do more for me by multiplying thy usefulness,—for that is its meaning; enter thou into the joy of thy Lord: the joy of doing good. Notice the little things in nature, how the united little make the great things that accomplish so much. The rain drops, for instance:

they disappear from sight, but wherever they go, the sun finds them, and lifts them up into the heavens, keeping them there until it has gathered and warmed others with them, and then sends them out to refresh the earth, make it bud and blossom, fill every little lily cup, and bring to light the violet that sheds abroad its fragrance. By and by the sun calls back again these rain drops, warming them and again sending them out to do their work, and so the great sun and the little rain drops keep working together, beautifying the earth and making it a fit abode for man. You and I are as little raindrops to be drawn by the Sun of righteousness up into a nearness to himself where we are warmed with that divine love which makes us like unto Him. Then He sends us out on our mission of mercy, a ministry of love to brighten and cheer the darkened lives all about us; and thus we are co-workers with God.

But there shall not a hair of your head perish. (Luke 21:18). This was said by Christ to His disciples. What could He mean, for He had just told them that they would be persecuted and some of them suffer death. It was not literally, but really true, since not a single suffering of any description borne for Christ's sake has perished or was ever lost.

Whatever we may have to endure for Christ's sake shall not have been in vain.

The reproaches, the prejudice, the criticism, the misunderstanding of our motives, these are but trifles which are but light applications that shall work out for us a far more exceeding and eternal weight of glory and need not distress us in the least.

Found Wanting.

"Do, Marie, go with me just this once, and if you still feel so prejudiced against them, I will never ask you to go again."

The speaker was a bright, attractive girl, about twenty.

"Really, Mildred, I hate to be disobliging, but I can not stand missionaries or missionary meetings."

Mildred turned away with a grieved expression. This had more effect than words would have had. Marie would pass through any amount of inconvenience rather than wound the heart of her dearest friend.

"Mildred," she said, "I did not know that you were so in earnest about my going. I will go this once."

They parted better friends than ever, with the understanding that they would meet at 3 o'clock and go to the missionary meeting.

Marie was the only daughter of wealthy parents, and everything that money could buy was at her command. She was not spoiled by this, but was a lovable, unselfish girl. She was a member of the church, but like many others, she took a low view of Christian duty and privilege. She attended service and gave towards the support of the church, but took little interest in religious things. She knew nothing at all of self-denial.

At the meeting Marie was interested, particularly in the prayer offered by the leader. She seemed to be talking to God. Generally prayer seemed like an address to Marie. But this woman seemed to be speaking to some one close beside her. Marie could not understand it. The topic was India, and several articles were read. One was a description of the funeral of some man. He was burned upon a funeral pyre, and his poor wife was burned with him. At the time of this story this barbarous rite still prevailed, for all this transpired many years ago, and it has only been a little over thirty years since the British government stopped such cruelty. In closing the speaker said:

"Of course we can not all be missionaries. God does not want all of us to cross the ocean to convert the heathen. The majority of us can help by our money and our prayers, or better still, by helping the heathen right here around us."

That night Marie was disturbed by dreams. She was a child once more, and walking down the street of a strange village. The houses were unlike any she had ever seen, and the people were dark and wore scarcely any clothing. She then came to a spring, and, stooping down to take a drink, she

started back in terror. There, mirrored in the water, was her reflection, yet surely not hers, for she was like the people around her in every particular, even to the rings in the nose and ears. While she was standing there in this bewildered state a woman came up to her and said:

"Come and prepare to meet your husband."

"I have no husband," cried Marie.

"No," said the woman, "but you will as soon as your father has promised that you shall marry a great man this very day."

Without saying more she carried Marie, struggling and crying, into a close, dark room, and dressed her in the regular wedding outfit. A boy came in, saying that her husband was approaching, so she was hurried out, lest she keep him waiting.

Marie looked up and saw the fiercest, ugliest, blackest man she had ever seen. He was to be her husband? The idea overwhelmed her. All was a blank until after the ceremony, when she was aroused from her stupor by hearing the rush of many people. She looked out and saw that some of them were carrying huge armfuls of wood. She asked some one standing near what it all meant, and was told that her husbond had died suddenly, and they were building his funeral pyre. A sigh of relief escaped from her lips; then she remembered that she must be burned with him. Almost instantly a native entered the room, and without a moment's warning bound her hand and foot, and carried her from the house. She uttered a piercing scream, but immediately a scarf was tied about her mouth, and she was carried fainting to the pyre. Just as they were about to light the fagots, which were placed around her, the scene vanished and she was in total darkness.

Suddenly a great light appeared, which was so bright that she was unable to see. Finally she became accustomed to it, and looked in the face of one whom she supposed to be Christ.

Have you ever pictured to yourself the look that Christ gave Peter just after he had denied him the third time? If you have, you know in a measure what Marie saw on that face. Her eyes fell, her head bent lower as he repeated the words of the hymn:

> "Have you sought for the sheep that wandered
> Far away on the dark mountains cold?"

She awoke to find the sun shining full upon her face, for it was well on into the morning, and herself not a heathen child, but an American woman.

Marie was changed after that night's experience. Her whole after-life was consecrated to Christ and his work, and especially to missions.

She said to me once, "I have suffered with those women, and am able to sympathize with them more than any one else."

She never told these dreams to any one except me, and while she was living I kept them as a secret. I am an old woman now, and she has long since been laid to rest; so, as I do not consider it as being disloyal to that her, I have told them to you.

Perhaps some one who has never attended a missionary meeting, never cared to do so, will read this story and be led by it to take an interest in this great work. M. M. M. *in the Herald and Presbyter.*

Reports of Women's Board.

JUNE.

The regular monthly meeting of the Board was held June 3, 1902, and was opened with devotional exercises conducted by the President, Mrs. Annie R. Herron.

The election of officers for the ensuing year resulted as follows: President, Mrs.

Annie R. Herron; 1st vice president, Miss E. D. Brown; 2d vice president, Mrs. Mary W. Porter; recording secretary, Mrs. J. B. Hill; statistical secretary, Mrs. Mary W. Porter; treasurer, Miss E. J. Sloan; secretary of Foreign Missions, Mrs. W. J. Reid; secretary of Home Missions and Ministerial Relief, Mrs. H. C. Campbell; Parsonage secretary, Mrs. Geo. W. MacDonald; secretary of Freedmen's Work, Mrs. W. R. Wilson; Thank-offering secretary, Mrs. Mary Clokey Porter; Literature secretary, Miss Elizabeth Caughey; Railroad secretary, Miss E. D Brown; secretary of Junior Work, Mrs. N. Wylie Stevenson; editor Juniors' Missionary Magazine, Mrs. E. M. Hill; business manager Juniors' Missionary Magazine, Mrs. N. Wylie Stevenson; secretary of Home for Missionaries Children, Mrs. R. S. Smith; auditor, Mr. A. F. Sawhill; legal advisor, Major R. E. Stewart; Executive committee, Mrs. Annie R. Herron, Miss E. D. Brown, Mrs. Mary W. Porter, Mrs J. B. Hill, Miss E. J. Sloan, Mrs. W. J. Reid, Mrs. E. M. Hill, Mrs. W. R. Wilson, Mrs Sam'l Yourd and Mrs. R. S. Smith; Finance committee, Mrs. N. Wylie Stevenson, Miss E. J. Sloan, Mrs. H. C. Campbell and Mrs R. S. Smith. At a later meeting Mrs. Annie R. Herron was made chairman of Finance committee.

As some members wished to attend the meeting of the General Assembly in session in 8th Church, Allegheny, further business was deferred and Board adjourned to meet June 10.

June 10. The Board met and the meeting was opened at 9:45 with the usual devotional exercises.

Miss Minnehaha Finney, one of our missionaries from Monsourah, Egypt, on her way to her home in Tarkio, Mo., was present at this meeting, and was introduced to the members of the Board.

Total Thank-offering reported by Treasurer, $29.739.92; expenses of Thank-offering department for the year, $282.69; amount designated, $871.05; leaving $28,586.18 after expenses and designations are taken out, which was divided as follows: Foreign Missions, $16000; Home and Indian Missions, $5000; Freedmen's Mission, $5000; Parsonsage and Church Extension Fund, $2000 Home for Missionaries' Children, $586.18.

As the enlargement of Juniors' Magazine, authorized by Xenia Convention, will add some extra expense, it was decided to set aside $300 from contingent fund for use of Juniors' Magazine.

The applications of Miss Emma Martha Minger and Miss Anna Mary Hamilton being approved, they were recommended to Foreign Board for appointment as missionaries.

The Parsonage secretary presented a request for a loan which was granted.

Freedmen's secretary received reports for April from the sewing departments of Norfolk, Cleveland, Prairie, Knoxville, Miller's Ferry, Athens, Bristol, Chase City, and Bluestone, and from cooking departments of Norfolk, Knoxville, Miller's Ferry, and Girls' Industrial Home. Reports for May were received from sewing departments of Norfolk, Chase City and Bluestone, and from cooking departments of Norfolk and Girls' Industrial Home.

The treasurer reported receipts for April, beginning April 16, $3,225.78 and for May $2,535.55; disbursements, $12,366.28.

In the absence of Miss Campbell, who has gone abroad for the summer, Mrs. J. B. Hill reported letters from Rev. Ashenhurst and Miss Montgomery, and a report for May from the Italian mission.

June 20. At call of president, eight members of the Executive committee met in the Women's Board room to confer with Dr. Witherspoon with reference to the special work for the Juniors this year. The suggestion was made to start agricultural work at Chase City, but finding that it would require some months to gain the information necessary before deciding the project feasible, the Board decided at the July meeting to abandon for this year special Freedmen's work for the Juniors.

The Freedmen's secretary presented reports for May from sewing, dressmaking, and cooking departments of Knoxville, also from the Bible reader.

Mrs. Reid presented estimates for the support during 1902 of the Girls' Boarding Schools at Sialkot and Luxor.

A report was received from the committee of Trustees, having in charge the California ranch, near Pasadena. A resolution was also offered suggesting the co-operation of our Board with Board of Trustees to advance money necessary for putting ranch into condition favorable to profitable cultivation or desirable sale, and it was decided to make inquiries as to what further expense would be necessary.

A very pleasant communication was received from the Women's and Young Ladies' Societies of Shadyside congregation, Pittsburg, stating that they had assumed the support of Miss McConnell, who goes out this fall as a missionary to India.

It was decided that the $250 donated by Miss Jane K. Denham and sister to Miss McDowell for her work in Alexandria be sent direct to her.

JULY.

The regular monthly meeting of the Board was held July 1, eleven members present.

Dr. J. W. Witherspoon met with the Board and reported action of Freedmen's Board with reference to selling to Women's Board the farm at Chase City upon which to start industrial work. Action of Women's Board on this subject already given in report of Executive committee meeting June 20.

Dr. A. G. Wallace was also present at this meeting and explained the necessity for prompt action in the case of two requests for parsonage loans which were to be presented. These were presented later and granted.

Mrs. H. C. Campbell and Mrs. E. M. Hill were continued as committee to arrange with societies for addresses by members of the Board or by missionaries.

Mrs. W. J. Reid, who has all the copies of the minutes of the Women's General Missionary Society, offered them to the Board to be bound into two or more volumes. The offer was accepted with thanks, and a committee appointed to attend to the binding.

The Freedmen's secretary reported a letter from Dr. McGranahan, and reports for June from Knoxville sewing, dressmaking, and cooking departments, also from Bible reader. Financial statement of farm and a report of statements of accounts of tenants for June were also presented.

It was decided that the special work for Juniors this year be to raise $1500 for the support of the Girls' School, at Luxor, Egypt.

The Literature secretary presented reports for April and May, which were adopted.

Mrs. E. M. Hill was re-appointed assistant secretary of Foreign department.

Mrs. Mary Clokey Porter was authorized to prepare and send out to presidents of societies a circular letter with whatever other literature she deemed necessary.

Mrs. Smith reported having gone to New Wilmington to make arrangements for coming year.

The old Board of Managers of Home for Missionaries' Children were re-elected, and the choice of an additional member left to them.

Treasurer reported receipts for June, $1,971.70 and disbursements, $20,759.79.

Mrs. J. B. Hill presented applications for home missionaries from Cincinnati, Toledo, and West Allis, which were referred to Home Board for endorsements.

Reports for May were received from Miss Harlen, Miss Ethel B. Cox, Miss Montgomery, and Miss Stewart, and for June from Miss Wishart.

Financial report of the Juniors' Missionary Magazine was submitted and approved.

Adjourned at 6 p. m. to meet in September.

MARTHA J. HILL, Sec.

Foreign Missions—Monthly Statement.

OFFICERS ELECTED.

At the meeting of the Board in June, held one week later than the regular time, the following were elected officers for the year: president, Rev. M. G. Kyle, D. D.; secretary, Rev. C. S. Cleland, treasurer, Mr. Robt. L. Latimer.

THE NAW CORRESPONDING SECRETARY.

The Rev. Charles R. Watson, pastor of the First church, St. Louis, who was elected corresponding secretary of the Board by the late General Assembly, informed the Board by letter that he could not enter upon the duties of his office until the fall. The honorary secretary was asked by the Board to act as corresponding secretary until Mr. Watson can enter upon his duties.

ARRIVALS.

Miss Margaret A. Smith arrived in New York from Egypt on July 1. After stopping a few days with an aunt at Iberia, O., and with her brother at Muncie, Ind., she proceeded to her mother's at Garnett, Kan., where she may be addressed during her furlough in this country. Miss Minnehaha Finney, whose arrival from Egypt was announced last month, will have her home address at Tarkio, Mo.

SAILED.

Messrs. J. A. Veazey, R. G. Deavers, J H. Greer, C. H. Baldwin, Rev. D. Glenn Moore, and the Misses Caroline and Anna B. Ferrier sailed on the German Lloyd Line from New York on Saturday, July 19, for Egypt. These young men and women go out by a special contract to teach English for a term of years in Asyut College and in Cairo.

RESIGNATION.

The Rev. Geo. W. Morrison, who arrived in this country from India in May, has been doing good work in several places by his addresses on missions. It is known that he came home in advance of his furlough on account of Mrs. Morrison's health. He has, accordingly, sent his resignation to the Board as a missionary. Mr. Morrison has been one of our most energetic and successful missionaries. His withdrawal from India when the need is so great, and in the very midst of his activity and usefulness, is

a serious loss. It is a mystery in the workings of Divine Providence which we cannot understand now.

HELP BY ANNUITY.

For several years before his death, which occurred on the 23rd of May last, the Rev. Samuel Kerr, D. D., had been placing money in the hands of the Board on the annuity plan. After his death the Board was to pay his widow a small per cent on the money during her life. At her death the money will be the possession of the Board in trust, the income to be used for the education of native workers in the India mission.

THE FIELDS.

The Sudan.

No later word than that already published has been received from the missionaries in the Sudan. Incidentally word has come from missionaries in Egypt of the serious illness of Mrs. J. Kelly Giffen. She was somewhat better at the latest accounts. It is well that she has the care of Dr. McLaughlin in a field which is probably beyond the reach of any other physician.

Egypt.

The Rev. T. J. Finney wrote from Alexandria May 15: "Well, we started the missionary party off today for Naple, and thence for New York. Clarence (his son) is one of the party. I some way thought, as I had gone through the experience of sending off a child last year, it would not be so difficult at this time. But the pain was sharp enough today as I handed over the boy to Miss Finney (Minnehaha). Mrs. Finney is keeping up pretty well over it. This experience must be what is meant in giving up a son or daughter for Christ." This is indeed *the* trial of missionary life and experience. The Saviour says it has its reward. Master Clarence will enjoy the benefits of Tarkio College from the beginning of the next session.

Miss Helen J. Ferrier wrote from Cairo June 9: "I am liking my work in Egypt very much indeed. And, although many of my ideas of mission life and work have changed, still I can say that I am not dis appointed. Of course I find the Arabic difficult. . . Our examination comes in three weeks and we are busy preparing for the test. This is my second examination and two more follow. . . I have great pleasure to which I am looking forward this autumn. My sister, Anna Belle, has consented to come out for a short term of years, and teach English in the Girls' Boarding School. It will be very delightful for me to have her here, and I hope she will enjoy it too. . . We are generally well in Egypt."

The Rev. James G. Hunt wrote from Tanta June 21: "The foundations of the new hospital building are now above the ground. So the long deferred hope of the doctors is, we trust, about to be realized. They have made a large place for themselves in the hearts of the people of this region, Mrs. Hunt and myself have spent three-fourths of a year now in our new field. They have been months of by far the hardest work I have ever known. . .

India.

Dr. S. Martin wrote from Sialkot May 21st: "We shall anxiously await the news of the amount appropriated for our work for the next year. Our income in the schools is affected by the plague, and there will be a deficiency to supply from some place. If there is a heavy cut from home I don't know how we are to come out.

TREASURER'S STATEMENT FOR JUNE.

Presbyteries, $1696.81; Sabbath-schools, $19; individuals special, etc., $338; Women's Board, $1600; ladies missionary societies, $55; bequests, $512.66; interest, $309.08; Cummins memorial fund, $8.10; Herron memorial fund, $6.33; Mackinnon fund, $3.12 Pressly memorial fund $6.37; property, $1.10. Total, $4555.57. Specials: Gordon Memorial College, India, $3000; Theological Seminary building, India, $60; India famine orphans, $3.25; Asyut, Egypt, College, $10; Asyut, Egypt, Hospital, 27.

The monthly expenditure for the mission work is more than $16,000. The contributions for the first two months of the year have been more than $25,000 short of the expenditures. How the church expects the Board and the missions to get along in view of these facts is difficult to see. The contributions thus far in July are more encouraging,

CONTRIBUTED BY THE SABBATH-SCHOOLS.

It should be kept in mind that, according to the action of the Assembly, the contributions of the Sabbath-schools are to go to foreign missions for the present quarter. Will not pastors, superintendents and teachers do what they can to interest the scholars in this, and to secure the largest possible contributions for our foreign mission work?

THE ANNUAL REPORT.

This is now ready for distribution, and will be sent free of cost to all persons ordering it. Address for it the undersigned, or the treasurer, Mr. Latimer.

W. W. BARR, Acting Cor. Sec.

Mrs. Maria J. Leiper—Mrs. Mary Louise Wright.

Within the space of ten days the Women's Missionary and Aid Society of the North U. P. Church, Philadelphia, have been called to mourn the loss of two of its members—Mrs. Maria J. Leiper, and Mrs. Mary Louise Wright, both of whom were active members of our society, always glad and willing to do what they could to further the Lord's work They will be sadly missed both in church and home.

Wo extend to their sorrowing familles our love and sympathy, asking God's grace to be given them to bear their loss. COM.

Mrs. Anna E. Rogers—Mrs. Eliza McKirahan

The L. M. S. of Northwood, O., offers this tribute of love to the memory of two of its charter members. Mrs. Rogers entered into rest July 21, 1901; Mrs. McKirahan fell asleep March 24, 1902. We testify to the excellence and faithfulness of these two mothers in Israel. Through all their long lives they were most deeply interested in the church work, especially its mission work. Faithfully they tried to do their part, which is characteristic of the Master whom they served.

"Call not back the dear departed,
Anchored safe where storms are o'er,
On the border land we left them,
Soon to meet and part no mone."

MRS. S. A. ROGERS, MRS. F. E. BROOKS. } Com.

Mrs. Elizabeth Porter English.

The Women's Missionary Society of the First U. P. church of Ingram, Pa., desire to offer a tribute of love and esteem to the memory of one of their most respected members, Mrs. Elizabeth Porter English, whom God in his wisdom called to her heavenly home on the 25th of August, 1901.

We desire to bear testimony to her Christian life, to her devoted interest in our society and its work. Although affliction prevented her from attending our meetings, she was always ready and willing to do what she could. We feel that the influence of her life will continue, and that her death will be an incentive to us to greater diligence in our Master's service. "Though physically weak she was strong in the faith and love of her Master."

We extend to the members of the bereaved family our heartfelt sympathy, and we pray that the "Son of rigeteousness come with healing in his wings" and whisper, "She is not dead but sleepeth."

MRS. IRA GRIBBEN, MRS. EUGENE DIVEN, MISS S. J FREW. } Com.

Mrs. Adaline Crawford.

The W. M. S. of the U. P. church of LeRoy, Ind. desire to place on record this tribute of love and respect to the memory of Mrs Adaline Crawford, who was called home December 3, 1901, in her 78th year. She was a member of the Hebron and LeRoy congregations over fifty years.

We wish to bear testimony to her noble Christian character, her generous liberty, and her cheerful sunny disposition, always looking on the bright side. No dying testimony was given, but her life was a constant testimony for Christ. She labored for purity of the church and was true to her pastor and friends.

As a society and as personal friends we sorrow, but not as those who have no hope, and are admonished by these bereavements to be ready when the summons comes.

We extend our heartfelt sympathy to the bereaved families and commend them to Him whose name is Comforter.

MRS. BELLE MCKNIGHT, MRS. MARY BALDWIN, MRS. CYNTHIA WEST. } Com.

Mrs. Mary C. Armstrong—Mrs. Nancy Bennett—Miss Jennie Barnes.

The W. M. S. of Pleasant Hill, Ohio, desires to offer a tribute of respect to the members who have been so recently called away,

Mrs Mary C. Armstrong died October 22, 1901. She was our oldest member, and although age often prevented her attendance on the public services of God's house, yet she loved it and His people.

Mrs. Nancy Bennett died March 20, 1902. This mother was an earnest, quiet Christian, a friend to the poor. She gave herself to others, which is the Christ-like way. Many rise up and call her blessed.

Miss Jennie Barnes died July 12, 1901. We desire to bear testimony to her Christian character, patience and resignation under most severe suffering. While our hearts are made sad we bow in submission to the will of Him who makes no mistakes. May we be admonished to be more faithful and earnest in our service.

AGNESS PATTISON, ANNA OLDHAM, EMMA KIRKWOOD. } Com.

Mrs. Catharine Willis Marshall.

The W. M. S. of the United Presbyterian church of Winfield, Iowa, having sustained a great loss in the death of one of its most faithful members, Mrs. Catharine Willis Marshall, who was called home January 24, 1902, desires to place on record this expression of sympathy.

We feel that in the death of our sister, a dear useful one is taken—one so unselfish, so patient under her sore affliction, so earnest in prayer. Few whoever heard her pleading voice can ever forget it.

She had a kind welcome for all. As she had a competence of the good things of this world, it was her delight to share them with others, and her kindness cannot be soon forgotten, but will be long remembered. May her mantle fall on other shoulders, "Precious in the sight of the Lord is the death of His saints."

Whereas, Our Heavenly Father in His wisdom, has seen best to call our dear sister and and co-worker, from her work here to her rest above,

Resolved, That we bow in humble submission to our Father's will acknowledging that "He doeth all things well."

Resolved, That we as a society add our testimony to the beautiful Christian character, the faithfulness and the abundant service of our departed sister.

Resolved, That we as a society extend our sympathy to the bereaved family and commend them to the care of the Father who will comfort them, for He has said "I will not leave you comfortless."

MISS JENNIE McCAHON.